

**Wonderful Ethiopians
OF THE
Ancient Cushite Empire
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PREFACE

THE ORIGIN OF CIVILIZATION

The minds of men today are stirred with eager questionings about the origin of civilization and about the part the different races of mankind played in its development from primitive ages. The remains that archaeologists are uncovering in Egypt, old Babylonia, and South America, reveal that there were significant factors in the first development of the arts and sciences that history has failed to make clear. Scientists are busy today studying the types of those old civilizations and comparing them with those of the present. Our modern systems do not function for the masses to give them development and happiness as did some of the ancient cultures. Books upon the early life of man are very hard to secure. Few have been written that are authentic, because it requires technical skill to assemble and condense such matter. Exhaustive research work is necessary to secure this kind of information, with only a line here and there in modern books to help the reader to reach definite conclusions. Only the trained mind holds the multitude of details and possesses the ability to impartially weigh and classify the facts, that prove the influence of the races upon the civilization of today.

The quest for the innumerable and startling facts of the succeeding volumes arose, much as did the motive of Schliemann to seek the buried ruins of Troy, from the oft repeated expression found by the author in research work, that "what the ancients said about the Ethiopians was fabulous." Curiosity was aroused to go back over the story of the ancients to agree or draw new conclusions. The finds were so astonishing that the vow was made to spend upon this study many years if necessary. Like the "Quest of the Holy Grail" the aim became sacred, for the trail led backward into the heart of all that the world holds most precious and to the primal roots from which all culture sprang. At first the reading of an afternoon in the average public library would hardly reveal a line to the credit of the Ethiopian. Sometimes a ten volume set of modern books might yield only a few paragraphs; but the vow and the richness of the finds, gleaming like diamonds, led the eager searcher on. The trail was followed into the dry dusty books of the ancients, where the path widened and truth was revealed that will answer some of the baffling problems of civilization today. Here were missing links of the chain of culture vainly sought for elsewhere.

Our story will deal with the ancient Cushite empire of Ethiopians, that covered three continents and held unbroken sway for three thousand years. We will visit old Ethiopia, where as Herodotus said, "the gods delighted to banquet with the pious inhabitants." We will study the land and the ancient race. The "Old Race," will next win our attention, that Petrie found in Egypt of distinct and unique culture, who were the people

of the earlier and superior civilization of the first dynasties. Down through this prehistoric vista we see "Happy Araby" with her brilliant primitive culture and her unrivalled literature of later days. On the screen flashes the rich and surpassing culture of old

Chaldea, which belonged to the ancient Cushite empire of Ethiopians. Next comes veiled and mysterious India, the scene of charming story and magic fable, with her subtle mysticism and philosophy. Tarrying a while with the conquest and life of the ancient Medes and Persians, the trail runs far afield into the dominions of Western Europe and the striking questions array themselves demanding to be answered. Who were the Celts? Who were the Teutons? and what was the origin of the so-called Aryan race? The author was as much astounded as will be the reader, as to what this study reveals. It leaves us wondering if there is any Aryan race.

We learn in the study of the races of Western Europe, to understand the hatreds of Europe that underlaid the world war. We learn that when the Celt and Teuton call the Ethiopians of the new world "Uncle" and "Auntie," they are using titles that are scientifically true. Our story passes on to another remnant of the ancient Cushite empire, that baffling race, the Iberians, now represented by the Basques; then to the Berbers of North Africa, another branch of the Cushite race. Some scientists have called them the descendants of the "People of Atlantis." Next succeed the singular facts about the life of the mysterious Etruscans of old Italy who were the teachers of the Romans; then we follow the life and tragedy of the fleeting Pelasgians, who were the fountain out of which later Greek culture welled. They were the people of the legends of Greek mythology. It is almost impossible to find anything but scanty fragments in the world's literature about any of these people of pre-historic days, but our text has compiled these fragments, so many of them, as to form fascinating chapters. Today all of these subjects remain unexplained mysteries in the average book. We dwell for a while on the marvels of the lost civilization of the Aegean and stop to study the Greece of Homer and the meaning of the Greek legends. All having direct relation to the ancient Cushites.

Historic Greece in all her glory, but viewed from new angles, passes before us with the older and superior civilization of Asia Minor, which has been almost entirely overlooked in modern literature. Next we come to the fact that the Phoenicians called themselves Ethiopians and that the Hebrew writers gave them the same name; then we reflect upon the strange relationship of the family of Cushite tongues to the so-called Indo-European group of languages. The trail leads us high up to where we get a breathless view of the astounding Ethiopian religion, which gives us the answer to many strange and incomprehensible traits in the Ethiopian of today. Next follows the chapter on the "Wonderful Ethiopians," who produced fadeless colors that have held their hues for thousands of years, who drilled through solid rock and were masters of many other lost arts and who many scientists believe must have understood electricity, who made metal figures that could move and speak and may have invented flying machines, for the "flying horse Pegasus" and the "ram of the golden fleece" may not have been mere fairy tales. Next out of the forgotten wastes of the dark continent rise before us ancient African empires, representing other civilizations of the time of the Cretan age. Then across the screen comes flashing the "Ancient Cushite Trade Routes," which contrary to our notion were the medium by which rich and varied products were interchanged.

In the chapter on "Ancient Cushite Commerce," we follow the ships of these early, daring and skillful seamen, who before the dawn of history had blazed out the ocean trails that

the Phoenicians later followed. We find irrefutable evidence of the presence of these daring conquerors in the primitive legends, religion and institutions of America. Next out of the dim haze of far antiquity, rise the indistinct lines of "Atlantis of Old," the race that gave civilization to the world, the race that tamed the animals and gave us domestication of plants. The gods of the ancient world were the kings and queens of mystic "Atlantis." The chapter the "Gods of Old" makes plain that the deities of Greece and Rome were also the kings and queens of the ancient Cushite empire of the Ethiopians, which was either the successor of the most famous branch of the Atlantic race. It was about these princes and heroes that all the wonderful mythology of the ancients was woven. They were the deities that were worshipped in India, Chaldea, Egypt, and in Greece and Rome, which nations themselves must have been related to the race of Atlantis, that tradition said had been overwhelmed by the sea. Atlantis could not have been mythical, for her rulers were the subjects of the art and literature of all the primitive nations until the fall of Paganism long after the birth of Christ.

Another division of Atlantis was trans-Atlantic America. There the mysterious Mound Builders represent the ancient Cushite race. We study the peculiar culture and genius of the fierce Aztec, who acknowledged that he received the germs of civilization from the earlier Cushite inhabitants. We pass southward and examine the higher development of the wonderful Mayas of North America, whose ruins are attracting special study today and we find there transplanted the Cushite arts of the ancient world. Next flash the pictures of the marvelous culture and arts of the Incas, superior to those of Western Europe in 1492. From America the story turns to the "Bronze and Iron Ages," we seek the origin of the mysterious bronze implements of Western Europe found in the hands of seemingly barbarous people. We seek for the place and the race that could have given the world the art of welding iron. The trail reveals that the land of the "Golden Fleece" and the garden of the "Golden Apples of Hesperides" were but centers of the ancient race, that as Cushite Ethiopians had extended themselves over the world. These are subjects that have attracted the study of world scholarship. They represent not mere myths but are all that vast ages have left to us of events of primitive race history. "Cushite Art" and "The Heart of the African" answer many questionings of our hearts about Ethiopians. The series closes with a comparison of ancient culture with modern forms. The intelligence of the Cushite, his original genius is held up beside the decadence of true ideals in the art and literature of the present. The "Revolt of Civilization" and "Dawn of a new World" voice the concern of the thoughtful over the present decay of culture.

We are sending forth this information because so few men today understand the primitive forces that are the root of modern culture. So superficial and prejudiced has been most modern research, that many important and accepted theories of universal history have no actual basis in fact. The average modern historical book contradicts what the ancients said about the nations. that preceeded them. We cannot solve the stupendous problems that the world faces, until we can read aright the riddle of the evolution of the races. Uninformed men make unsafe leaders. that is the primal cause for so many errors of judgment in state and national councils. We look upon them not as statesmen but as promoters of petty politics, for out of their deliberations spring no alleviation of the woes of the world. It is from this lack of understanding in leadership that the world suffers

most today. We could discriminate between the true and false in our civilization, if we knew more about primitive culture. The way by which the first man climbed must ever be the human way. Racial prejudices are the greatest menace to world progress. Classes clash because the wealth of the world concentrates more and more in the hands of a few. The tragedy of human misery increases, the increase of defectives, the growing artificiality of modern living, compels us to seek and blazen forth the knowledge of the true origin of culture and the fundamental principles that through the ages have been the basis of true progress. Only by this wisdom shall we know how to lift human life today.

In most modern books there seems to be preconcerted understanding to calumniate and disgust the world with abominable pictures of the ruined Ethiopian, ruined by the African slave trade. of four hundred years. There seems to be a world wide conspiracy in literature to conceal the facts that this book unfolds. Because of this suppression of truth, world crimes have been easily made possible against the Ethiopian. These people are held in low estimation because truth is hidden which proves that today though more favored races are at the apex of human accomplishment; yet in the earlier ages the wheel of destiny carried upward those, who now seem hopelessly under. To wipe away the black stain of the slave trade, modern literature has represented the slave trader as having trafficked in depraved human beings. Today the lower types of the Aryan race look upon them as creatures only fit for political and economic spoilation, to fill the coffers of the colonial renegade, who could not succeed at home. This type of the world finds it easy to stifle the life of ruined and defenceless races. This spoilation of the weak, returned in a counter stroke from which it was impossible to escape in the world war. Belgium reaped in identical measure and kind, what this type had meted out to the defenceless people of the Congo. Nations must reap what they sow.

This is not the nature or intention of the better men of the civilized nations but we are uninformed about alien peoples. We are narrow and provincial in our views. The hatred of the races springs out of misunderstanding. The men of the world who have traveled, and read, and thought, upon ethnological problems are the men who have the cultivated instincts of human brotherhood. Shall England, France, Germany, America, suffer further because we have not taught the uninformed of the nations that we must pay a still heavier toll for a continued measure of injustice to weaker peoples? Innocent must suffer with the guilty, for it is in our power to inform and curb the power of the selfish. The question looms large in the minds of thinking men today, whether Ethiopians are worthy of equal opportunity. Let us settle forever out of time's irrefutable evidence, whether if we gave him the chance, the Ethiopian would treat us as we have treated him. There need be no conjecturing; for the archives of the past hold the facts. The history of the Cushite Ethiopians down through the ages is one of the most thrilling as well as tragic of all time's age old stories. It is almost incredible that its rich treasure for developing our understanding has so long remained veiled.

The Ethiopian is a great race, probably the oldest. It is a race that does not die out under adversity. When other races are sullen, or despairing and turn to self destruction, these people cheerfully press on. When they think the way is blocked they turn aside to pick flowers along the pathway of pleasure. We hear their happy voices in the cotton field,

they can be the life of the carnival, their zealous fervor in camp meeting and the swing song of the marching black regiments of the world war and the stevedore regiments in peace, show these people as they employ themselves, patiently waiting for bars to progress to rot down, if nothing else will remove them. Then again they take up the steady march onward, that has been the wonderful element of their history on down through the ages. We need our eyes opened, this type that we in ignorance despise, built the eternal pyramids of Egypt and laid the foundation of the civilization of the historic ages, Because the slave trade broke the threads of remembrance, they walk among us with bowed heads, themselves ignorant of the facts that this story unfolds.

Lift up your heads, discouraged and downtrodden Ethiopians. Listen to this marvelous story told of your ancestors, who wrought mightily for mankind and built the foundations of civilization true and square in the days of old. Awake ye sleeping Aryans, become aware of the acute need of the world today of this enchain'd energy and ability. The absence of this power is the cause of many a breakdown in modern, civilization. Out of our own accepted sciences, the chapters of this book, prove the Cushite race to have been the fountainhead of civilization. If you desire truth, if you desire to be fair minded, to be educated in vital knowledge not possessed by the average college student, if you desire to be an authority upon the life of the ancients, go down with me as archaeology, ethnology, geology and philology disclose; not in a dry and tedious way, but through the unfolding of this the most intensely interesting and startling drama of the ages. The Cushite race, its institutions, customs, laws and ideals were the foundation upon which our modern culture was laid. Let this not stir the pride of the modern Cushite, but rather inspire him to a greater consecration to the high idealism that made the masteries of olden days.

Knowledge of the primal strength and weaknesses of each world group must be possessed by world leadership or we shall still further go astray. Without this knowledge international councils cannot intelligently assign each race to its rightful place in the consummation of God's plan of the Ages. Without this truth the nations cannot put over their programs. The world war proved that we have no international stability. The world's securities and diplomatic relations are propped. Because the real history of mankind is not a part of our general knowledge, we are discounting factors most needed to secure world balance. There can be no more needed contribution to civilization, than to gather from the archives of the past and present day science all the truth about the origin of culture. Only thus will we know how to develop better men today. If we knew just what contribution each race has made to art, science and religion, we would know what would be its fitness to take part in world government and control. Has the influence of a race been creative or destructive throughout the ages? That should point plainly to the part they would be likely to play today.

Because we are without this knowledge, we cannot read aright the past or present history of civilization. Modern crimes of injustice toward weaker peoples have been made easy by this suppression of truth. It has been popular and remunerative to write and speak on the side of prejudice. A better spirit is rising in the world. Men are eager for information, for the truth. Through the teaching of sociology, the most popular and crowded classes of our great universities, in a scientific way, man is beginning to see the need of a

realization of our common brotherhood and to reach out to solve unmastered problems and unfulfilled duties. Many problems are an international consternation because they are too gigantic for the handling of any one world group. Civilization was appalled at its helplessness in the world war. The leading nations faced annihilation, yet were unable to walk out of the trap until the flower of European manhood had perished. The noblest offered themselves for sacrifice, the more selfish remained at home. The world may never be capable of calculating its artistic and moral loss. We see the difference in the crime and debauchery breaking down the culture of today. Unless we can rouse men to truth and united effort, there is no hope for our civilization which is tottering and must fall.

In justice to that Divine Leading that piloted this search of a decade over trails, that otherwise might not have been found in a lifetime, in tribute to the pluck and consecration to a purpose--to add to the light of truth, that has gathered such an avalanche of testimony from authoritative sources, we speak of this work which has taken all those spare moments, that are our right to spend in leisure, that a frail unflagging spirit might make possible this marvelous story, as strange as any olden fairy tale; yet by the light of our accepted sciences true. We lift the veil lightly lest the careless skim over these pages carelessly, little recking what they have cost. Often when limbs and weary brain cried out in protest, the searcher pressed on, seeing fully the power in this truth if patiently, carefully gathered, to lift the men of all races to a clearer comprehension of the contribution of each race to all that we prize in civilization, and to stir within us the determination to lift and bear aloft the "torch" lit in primitive ages by a race today despised and misunderstood. The average book has its dozen helpers and advisors, this work has been done in hermitage. The hermitage of a life submerged in service. Humbly, reverently, this truth is offered in love to all races. Ten years more may be devoted to its final setting but the facts imbedded in these pages are too important to be longer withheld.

CHAPTER I.

THE EMPIRE'S AGE AND SCOPE.

The excavations of Petrie revealed in Egypt the remains of a distinct race that preceeded the historic Egyptians. The earliest civilization was higher than that of the later dynasties. Its purer art represents an "Old Race" that fills all the background of the pre-historic ages. It colonized the first civilized centers of the primitive world. The ancients called this pioneer race which lit the torch of art and science, Cushite Ethiopians, the founders of primeval cities and civilized life. The wonders of India, to which Europe sought a passage in the age of Columbus, the costly products and coveted merchandise of Babylon, and the amazing prehistoric civilization of Asia Minor, sprang from this little recognized source. The achievements of this race in early ages were the result of co-operation. Cushites reached the true zenith of democracy. Their skillful hands raised Cyclopean walls dug out mighty lakes and laid imperishable roads that have endured throughout the ages. This was the uniform testimony of ancient records. Modern writers seem of superficial research, either being unaware of these facts, or knowing, purposely ignore them. Archaeologists dig up the proofs, ethnologists announce their origin, but history refuses to change its antiquated and exploded theories.

General history informs us that when the curtain of history was lifted, the civilization of Egypt was hoary with age. It was a culture that must have developed from thousands of years of growth. Why is the scholarship of the world so silent as to what lay behind historic Egypt? No nation throughout the ages has "as Athene sprung full fledged into knowledge of all the arts and sciences." The story of what lay behind Egypt fascinated the whole ancient world. The culture of Egypt did not originate upon the Lower Nile. Who then was her teacher? It was the ancient Cushite empire of Ethiopians, which weighty authorities tell us ruled over three continents for thousands of years. Should the world wait longer to test the truth of these ancient witnesses? Beside, these gigantic achievements, the petty conquests of Alexander the Great, Julius Caesar, and of Napoleon Bonaparte, fade into insignificance. There seems to be fear to tell about these ancients, who built mighty cities, the ruins of which extend in uninterrupted succession around the shores of the Mediterranean Sea. Traces of this hoary empire, works appearing to have been wrought by giants, bearing marks of Cushite genius, have been found by scientists all over the primitive world.

We marvel at the wonders recently unearthed in Egypt. Let us look behind her through the glasses of science at the "Old Race" of which she was in her beginning, only a colony. Ethiopia was the source of all that Egypt knew and transmitted to Greece and Rome. We are accustomed to think of Ethiopia as a restricted country in Africa but this was not true. The study of ancient maps and the descriptions of the geographers of old, reveals that the ancient Land of Cush was a very widespread and powerful empire. Rosenmuller shows us that the Hebrew scholars called Cush, all the countries of the torrid zone. It was the race that Huxley saw akin to the Dravidians of India, stretching in

an empire from India to Spain. The Greeks described Ethiopia as the country around the Indus and Ganges. (*Rosenmuller's Biblical Geography*, Bk. III, p. 154.)

H. G. Wells says that the Hamitic tongue was a much wider and more varied language than the Semitic or Aryan in ancient days.¹ It was the language of the Neolithic peoples who occupied most of western and southern Asia, who may have been related to the Dravidians of India and the people of George Elliot's Heliolithic culture. Sir H. H. Johnson says that this lost Hamitic language was represented by the scattered branches of Crete, Lydia, the Basques, the Caucasian-Dravidian group, the ancient Sumerian and the Elamite. The peoples of this race were the first to give the world ideas of government. Stephanus of Byzantium, voicing the universal testimony of antiquity wrote, "Ethiopia was the first established country on earth and the Ethiopians were the first to set up the worship of the gods and to establish laws." The later ages gained from this ancient empire, the fundamental principles upon which republican governments are founded. The basic stones of that wonderful dominion were equality, temperance, industry, intelligence and justice.

The average historical book ignores this testimony and disputes in its theories the records and monuments of Egypt and Chaldea. They group the races in utter contradiction to the records of the Greeks and Hebrews. In the light of reason, who would know about the ethnic relations of the ancients, the scholars and historians of Egypt, Chaldea and Greece, who are more and more corroborated by the findings of science, or the theories of the men of today? The modern writer whose research has been superficial does not know that before the days of Grecian and Roman ascendancy, the entire circle of the Mediterranean and her islands was dotted with the magic cities and the world-wide trade of Ethiopians. The gods and goddesses of the Greeks and Romans were but the borrowed kings and queens of this Cushite empire of Ethiopians. So marvelous had been their achievements in primitive ages, that in later days, they were worshipped as immortals by the people of India, Egypt, old Ethiopia, Asia Minor and the Mediterranean world.

Rawlinson, after his exhaustive research into the life of ancient nations, says, "For the last three thousand years the world has been mainly indebted to the Semitic and Indo-European races for its advancement, but it was otherwise in the first ages. Egypt and Babylon, Mizraim and Nimrod, both descendants of Ham, led the way and acted as the pioneers of mankind in the various untrodden fields of art, science and literature. Alphabetical writings, astronomy, history, chronology, architecture, plastic art, sculpture, navigation, agriculture and textile industries seem to have had their origin in one, or the other of these countries." (Rawlinson's *Ancient Monarchies*, Vol. I.) The taming of the animals was the gift to us of these prehistoric men. By skill and perseverance they developed from wild plants the wheat, oats and rye that are the foundation of our agriculture. This work was done so many ages ago, that their wild origin has disappeared. The average man little realizes the gifts of the prehistoric ages, or how helpless we would be without them today.

Rawlinson continues, "The first inventors, of any art are among the greatest benefactors of mankind and the bold steps they take from the known to the unknown, from blank

ignorance, to discovery, are equal to many subsequent steps of progress." Bunsen says in his *Philosophy of Ancient History*, "The Hamitic family as Rawlinson proves must be given the credit for being the fountainhead of civilization. This family comprised the ancient Ethiopians, the Egyptians, the original Canaanites and the old Chaldeans. The inscriptions of the Chaldean monuments prove their race affinity. The Bible proves their relationship. It names the sons of Ham as Cush, Mizraim, Phut and the race of Canaan. Mizraim peopled Egypt and Canaan the land later possessed by the Hebrews. Phut located in Africa and Cush extended his colonies over a wide domain." (*Philosophy of Ancient History*, Bunsen, p. 51)

Bunsen concludes by saying, "Cushite colonies were all along the southern shores of Asia and Africa and by the archaeological remains, along the southern and eastern coasts of Arabia. The name Cush was given to four great areas, Media, Persia, Susiana and Aria, or the whole territory between the Indus and Tigris in prehistoric times. In Africa the Ethiopians, the Egyptians, the Libyans, the Canaanites and Phoenicians were all descendants of Ham. They were a black or dark colored race and the pioneers of our civilization. They were emphatically the monument builders on the plains of Shinar and the valley of the Nile from Meroe to Memphis. In southern Arabia they erected wonderful edifices. They were responsible for the monuments that dot southern Siberia and in America along the valley of the Mississippi down to Mexico and in Peru their images and monuments stand a "voiceless witnesses." This was the ancient Cushite Empire of Ethiopians that covered three worlds. Some of our later books recognizing their indisputable influence in primitive culture, speak of them as a brunet brown race representing a mysterious Heliolithic culture.

Wells testifying from researches of Eliot Smith admits that this culture may have been oozing round the world from 1500 B.C. to 1000 B.C. He calls it the highest early culture of the world. It sustained the largest and most highly developed communities, but as in other modern books there is failure to give us clearer light upon this ancient culture and its origin. Baldwin speaking more frankly affirms that Hebrew writers describe these first inhabitants of cities and civilized life as Cushites. "The foundations of ancient religions, mythology, institutions and customs all had the same source. He considered the Egyptian and Chaldean civilizations as very old but the culture and political organization of Ethiopia was much older. They belonged to what Egyptians and Chaldeans regarded as real antiquity, ages shrouded in doubt because they were so remote. The oldest nations mentioned in history did not originate civilization, the traditions of Asia bring civilization from the south, connecting it with the Erythraean Sea. These traditions are confirmed by the inscriptions found upon the old ruins of Chaldea." (*Prehistoric Nations*, Baldwin.)

Wilford, that eminent student of the literature of India, found that Ethiopia was often mentioned in the Sanskrit writings of the people of India. The world according to the Puranas, ancient historical books, was divided into seven dwipas or divisions. Ethiopia was Cusha-Dwipa which included Arabia, Asia Minor, Syria, Nubia, Armenia, Mesopotamia, and an extended region in Africa. These Sanskrit writings prove that in remote ages these regions were the most powerful richest and most enlightened part of the world. From these authoritative records and the conclusions drawn by historians of

deeper research we would decide that many ancient peoples, who have been assigned to other races in the average historical book of modern times, were in reality Ethiopians. There were nations that called themselves Cushites who never knew themselves under the titles and classifications that superficial students have given them. The Phoenicians in the days of Christ called themselves Ethiopians. The Scriptures and ancient records called the Samaritans Cushites. To create a true story of the ages the entire fabric of the ethnological relationship of the races will have to be torn down to be more honestly laid.

This Ethiopia, which existed for long ages before its wonderful power was broken, cannot be limited to the short chronological period of history, that, the facts of geology prove to be in error. The Bible gives no figures for the epochs of time. It speaks of Creation and its after periods in God cycles that we cannot resolve into figures. We read in *Prehistoric Nations*, "In the oldest recorded traditions, Cushite colonies were established in the valley of the Nile, Barabra and Chaldea. This beginning must have been not later than 7000 or 8000 B. C. or perhaps earlier. They brought to development astronomy and the other sciences, which have come down to us. The vast commercial system by which they joined together the "ends of the earth" was created and manufacturing skill established. The great period of Cushite control had closed many ages prior to Homer, although separate communities remained not only in Egypt but in southern Arabia, Phoenicia and elsewhere." (*Prehistoric Nations*, pp. 95, 96.)

Baldwin continues, "5000 B. C. Egypt and Chaldea became separate. The Cushites were still unrivaled. 3500 to 3000 B. C. the kingdom divided again. We do not know what caused the breaking up of the old empire, which for thousands of years had held imperial sway." It may have been that the first cities and civilization extended beyond the "Deluge." The Sabaeans, Himyarites, and Ethiopians maintained supremacy almost to modern times; but the ancient glory had departed previous to the rise of Assyria 1300 B. C. Not long before the Arabian peninsula had been overrun by Semites, chiefly nomads, who became the permanent inhabitants. The previous conquests of the ancient world denominated by modern books as Semitic were Cushite Arabian and not of the later Semitic Arabian race. Through this error many ancient branches of the Hamitic race are lined up its Semitic. After the rise of Assyria, tire Ethiopians above Egypt became the central representatives of that power that had exercised world empire for thousands of years. What kind of race could this have been that could throw such giant shadows upon time's dawn?

The stories of the "*Arabian Nights*," which so enthralled us in childhood and to which the childhood of the world clings as though they were true has this historic basis. They picture the activities and world wide scope, of Cushite civilization in the declining days of Ethiopian glory. Its scenes represent India, Persia, Arabia and Chaldea, which were primitively Cushite, in the decline of the Gold and Silver Ages of ancient tradition. Archaeological research and findings are proving that there wore such ages. The tales of the Arabian Nights, so marvelous and gripping in interest, did not spring from mere fancy alone, and because of this have for mankind an alluring and undying fascination. These tales minus their genii and fairies form an imperishable book picturing a far distant but powerful civilization. In the land of the ancient Chaldean, in Egypt, in happy "Araby the

Blest," and along the shores of the Mediterranean, the evidences of this prehistoric civilization are being dug up in wonder by the archaeologists of the civilized nations to-day. Relics in their way as wonderful as the gems called up by Alladin's Lamp, hidden just as were his finds in chambers of the earth.

Heeren, whose researches furnish invaluable information to the later historians says, "From the remotest times to the present, the Ethiopians have been the most celebrated and yet the most mysterious of nations. In the earliest traditions of the more civilized nations of antiquity, the name of this most distant people is found. The annals of the Egyptian priests were full of them, and the nations of inner Asia on the Euphrates and the Tigris have woven the fictions of the Ethiopians with their own traditions of the wars and conquests of their heroes; and at a period equally remote they glimmer in Greek mythology." Dionysus, Hercules, Saturn, Osiris, Zeus and Apollo were Cushite kings of the prehistoric ages. Around these and other Ethiopian deities the people of the Mediterranean and the Orient wove their mythologies. Prejudice and ignorance may have marked their deeds as fabulous but the imperishable monuments that they left are not imaginary. They are the realistic reminders of a people who deeply impressed and colored the life, art and literature of the ancient world.

The prehistoric achievements of Cushite heroes were the theme of ancient sculpture, painting and drama. They were the object of worship of all the nations that appear civilized at the dawn of history. The literature and music of Greece and Rome was permeated by this deep Ethiopian strain. These classic forms and ideals maintain supremacy in the art of modern times. Heeren continues, "When the Greeks scarcely knew Italy and Sicily by name, the Ethiopians were celebrated in the poems of their bards. They were the remotest nation, the most just of men, the favorites of the gods. The lofty inhabitants of Olympus journey to them and take part in their feasts. Their sacrifices are the most agreeable that mortals can offer and when the faint beams of tradition give way to the clear light of history, the lustre of the Ethiopians is not diminished. They still continue to be objects of curiosity and admiration; and the pens of cautious and clear sighted historians often place them in the highest rank of knowledge and civilization."

CHAPTER II.

OLD ETHIOPIA--ITS PEOPLE.

Because of the great lapse of time, it seems almost impossible to locate the original seat of the old Ethiopian empire. Bochart thought it was "Happy Araby," that from this central point the Cushite race spread eastward and westward. Some authorities like Gesenius thought it was Africa. The Greeks looked to old Ethiopia and called the Upper Nile the common cradle of mankind. Toward the rich luxuriance of this region they looked for the "Garden of Eden." From these people of the Upper Nile arose the oldest traditions and rites and from them sprang the first colonies and arts of antiquity. The Greeks also said that Egyptians derived their civilization and religion from Ethiopia. "Egyptian religion was not an original conception, for three thousand years ago she had lost all true sense of its real meaning among even the priesthood." (Budge, *Osiris and the Egyptian Resurrection*--Preface.) Yet Egyptian forms of worship are understood and practiced among the Ethiopians of Nubia today. The common people of Egypt never truly understood their religion, this was why it so easily became debased.

Ptolemaic writers said that Egypt was formed of the mud carried down, from Ethiopia, that Ethiopians were the first men that ever lived, the only truly autochthonous race and the first to institute the worship of the gods and the rites of sacrifice. Egypt itself was a colony of Ethiopia and the laws and script of both lands were naturally the same; but the hieroglyphic script was more widely known to the vulgar in Ethiopia than in Egypt. (Diodorus Siculus, bk. iii, ch. 3.) This knowledge of writing was universal in Ethiopia but was confined to the priestly classes alone in Egypt. This was because the Egyptian priesthood was Ethiopian. The highly developed Merodic inscriptions are not found in Egypt north of the first cataract or in Nubia south of Soba. These are differences we would expect to find between a colony and a parent body. Herodotus (bk. ii, p. 29) says that Meroe was a great city and metropolis, most of its buildings were of red brick. 800 B. C. at Napata, the buildings were of hard stone. (*Meroe*--Crowfoot, pp. 6, 30.)

The *Cyclopedia of Biblical Literature* says, "There is every reason to conclude that the separate colonies of priestcraft spread from Meroe into Egypt; and the primeval monuments in Ethiopia strongly confirm the native traditions, reported by Diodorus Siculus, that the worship of Zeus-Ammon originated in Meroe, also the worship of Osiris. This would render highly probable the opinion that commerce, science and art descended into Egypt from the Upper Nile. Herodotus called the Ethiopians "Wisemen occupying the Upper Nile, men of long life, whose manners and customs pertain to the Golden Age, those virtuous mortals, whose feasts and banquets are honored by Jupiter himself." In Greek times, the Egyptians depicted Ethiopia as an ideal state. The Puranas, the ancient historical books of India, speak of the civilization of Ethiopia as being older than that of Egypt. These Sanskrit books mention the names of old Cushite kings that were

worshipped in India and who were adopted and changed to suit the fancy of the later people of Greece and Rome.

The Hindu Puranas speak of the Cushites going to India before they went to Egypt, proving Hindu civilization coeval with that of Chaldea and the country of the Nile. These ancients record that the Egyptians were a colony drawn out from Cusha-Dwipa and that the Palli, another colony that made the Phoenicians followed them from the land of Cush. In those primitive days, the central seat of Ethiopia was not the Meroe of our day, which is very ancient, but a kingdom that preceeded it by many ages; that was called Meru. Lenormant spoke of the first men of the ancient world as "Men of Meru." Sanskrit writers called Indra, chief god of the Hindu, king of Meru. He was deified and became the chief representative of the supreme being. Thus was primitive India settled by colonists from Ethiopia. Early writers said there was very little difference in the color or features of the people of the two countries.

Ancient traditions told of the deeds of Deva Nahusha, another sovereign of Meru, who extended his empire over three worlds. The lost literature of Asia Minor dealt with this extension of the Ethiopian domain. An old poem "Phrygia," was a history of Dionysus, one of the most celebrated of the old Ethiopians. It was written in a very old language and character. He preceeded Menes by many ages. Baldwin says that the authentic books that would have given us the true history concerning him, perished long before the Hellenes. The Greeks of historical times distorted the story of Dionysus and converted him into their drunken god of wine. "They misconstrued and misused the old Cushite mythology, wherever they failed to understand it, and sought to appropriate it entirely to themselves." One of the poetical versions of the taking of Troy, on the coast of Asia Minor, was entitled "The *Æthiops*," because the inhabitants of Troy, as we shall prove later, who fought so valiantly in the Trojan war, were Cushite Ethiopians. This version presented the conflict as an Egyptian war.

In those early ages Egypt was under Ethiopian domination. In proof of this fact, the Cyclopedias of Biblical Literature says, "Isaiah often mentions Ethiopia and Egypt in close political relations. In fine the name of Ethiopia chiefly stood as the name of the national and royal family of Egypt. In the beginning Egypt was ruled from Ethiopia. Ethiopia was ruined by her wars with Egypt, which she sometimes subdued and sometimes served." Modern books contain but little information about the country of the Upper Nile, but archaic books were full of the story of the wonderful Ethiopians. The ancients said that they settled Egypt. Is it possible that we could know more about the origin of this nation than they? Reclus says, "The people occupying the plateau of the Blue Nile, are conscious of a glorious past and proudly call themselves Ethiopians." He calls the whole triangular space between the Nile and the Red Sea, Ethiopia proper. This vast highland constituted a world apart. From it went forth the inspiration and light now bearing its fruit in the life of younger nations.

Heeren thought, that excepting the Egyptians, no aboriginal people of Africa so claim our attention as the Ethiopians. He asks, "To what shall we attribute the renown of this one of the most distant nations of the earth? How did the fame of her name permeate the terrible

deserts that surrounded her: and even yet form an insuperable bar to all who approach. A great many nations distant and different from one another are called Ethiopians. Africa contains the greater number of them and a considerable tract in Asia was occupied by this race. The Ethiopians were distinguished from the other races by a very dark or completely black skin. " (Heeren's Historical Researches--*Ethiopian Nations*. Ch. 1, p. 46) Existing monuments confirm the high antiquity of Meroe. In the Persian period Ethiopia was an important and independent state, which Cambyses vainly attempted to subdue. Rosellini thinks that the right of Sabaco and Tirhakah, Ethiopian kings, who sat upon the throne of Egypt in the latter days, must have been more by right of descent than by usurpation or force of arms. "This may be judged," he says, "by the respect paid to their monuments by their successors."

The pictures on the Egyptian monuments reveal that Ethiopians were the builders. They, not the Egyptians, were the master-craftsmen of the earlier ages. The first courses of the pyramids were built of Ethiopian stone. The Cushites were a sacerdotal or priestly race. There was a religious and astronomical significance in the position and shape of the pyramids. Dubois points to the fact that in Upper Egypt there were pictured black priests who were conferring upon red Egyptians, the instruments and symbols of priesthood. Ethiopians in very early ages had an original and astounding religion, which included the rite of human sacrifice. It lingered on in the early life of Greece and Home. Dowd explains this rite in this way: "The African offered his nearest and dearest, not from depravity but from a greater love for the supreme being." The priestly caste was more influential upon the Upper Nile than in Egypt. With the withdrawal of the Ethiopian priesthood from Egypt to Napata, the people of the Lower Nile lost the sense of the real meaning of their religion, which steadily deteriorated with their language after their separation from Ethiopia.

If we visit Nubia, modern Ethiopia today, we can plainly see in the inhabitants their superiority to the common Egyptian type.



RACE TYPE OF THE EARLY DYNASTIES.
(From Ridpath's History.)

The Barabra or Nile Nubians are on a footing of perfect equality in Egypt because that was their plane in ancient days. Baedecker describes them as strong, muscular, agricultural and more warlike and energetic than Egyptians. Keane says the Nubians excel in moral qualities. They are by his description obviously Negroid, very dark with full lips and dreamy eyes. They have the narrow heads which are the cranial formation of Ethiopia. Race may be told by shape of the skull far better than by color or feature, which are modified by climate. The members of the Tartar race have perfectly rounded skulls. The head of the Ethiopian races is very elongated. Europeans have an intermediate skull. The cranial formation of unmixed races never changes. Keane concludes by saying, "All Barbara have wooly hair with scant beards like the figures of Negroes on the walls of the Egyptian temples." The race of the Old Empire approached closely to this type.

Strabo mentions the Nubians as a great race west of the Nile. They came originally from Kordofan, whence they emigrated two thousand years ago. They have rejected the name Nubas as it has become synonymous with slave. They call themselves Barabra, their

ancient race name. Sanskrit historians call the Old Race of the Upper Nile Barabra. These Nubians have become slightly modified but are still plainly Negroid. They look like the Wawa on the Egyptian monuments. The Retu type number one was the ancient Egyptian, the Retu type number two was in feature an intermingling of the Ethiopian and Egyptian types. The Wawa were Cushites and the name occurs in the mural inscriptions five thousands years ago. Both people were much intermingled six thousand years ago. The faces of the Egyptians of the Old Monarchy are Ethiopian but as the ages went on they altered from the constant intermingling with Asiatic types. Also the intense furnace-like heat of Upper Egypt tended to change the features and darken the skin.

In the inscriptions relative to the campaigns of Pepi I, Negroes are represented as immediately adjoining the Egyptian frontier. This seems to perplex some authors. They had always been there. This was the Old Race of predynastic Egypt--the primitive Cushite type. This was the aboriginal race of Abyssinia. It was symbolized by the Great Sphinx and the marvelous face of Cheops. Take any book of Egyptian history containing authentic cuts and examine the faces of the first pharaohs, they are distinctively Ethiopian. The "Agu" of the monuments represented this aboriginal race. They were the ancestors of the Nubians. and were the ruling race of Egypt. Petrie in 1892 exhibited before the British Association, some skulls of the Third and Fourth Dynasties, showing distinct Negroid characteristics. They were dolichocephalic or long skulled. The findings of archaeology more and more reveal that Egypt was Cushite in her beginning and that Ethiopians were not a branch of the Japheth race in the sense that they are so represented in the average ethnological classifications of today.

Egyptians said that they and their religion had come from the land of Punt. Punt is generally accepted today to have been Somaliland south of Nubia. On the pictured plates at Deir-el-Baheri, the huts of the people of Punt were like the Toquls of the modern Sudanese, being built on piles approached by ladders. The birds were like a species common among the Somali. The fishes were not like those of Egypt. The wife of the king of Punt appears with a form like the Bongo women with exaggerated organs of maternity. This was a distinctive Ethiopian form. The king had the Cushite profile. The products carried by the wooly haired porters were ebony, piles of elephant tusks, all African products and trays of massive gold rings. Punt is mentioned in the inscriptions as a land of wonders. We find marvelous ruins in southeastern Africa that substantiate these reports. The inscription in the rocky valley of Hammat tells how 2000 B. C. a force gathered in the Thebaid to go on an expedition to Punt to bring back the products that made the costly incense of the ancients. The Stage Temple at Thebes showed in gorgeous pictures another expedition in 1600 B. C. We now know that Somaliland yielded the frankincense of ancient commerce, which was used in the ceremonials of all ancient kingdoms. Punt was called the "Holy Land" by the Egyptians.

In Egypt today, the most effective battalions are those commanded by black Nubians. In ancient ages the Egyptians followed the lead of the Ethiopian to battle and it is instinctive in them to do so today. Cushites were the backbone of the armies in the earliest ages. The Egyptian has no warlike qualities. It was the Cushite who was the head and brains of the foreign conquests. It was the Cushite element of the Old Empire that extended itself in

foreign colonization eastward and westward around the world. Across Arabia and southwestern Asia, even to the central highlands, inscriptions and massive images in stone stand as voiceless witnesses that they were the commanders of the Egyptian armies and that the Ethiopian masses accompanied the soldiers as trusted allies and not as driven slaves. We must remember that in the early ages they were not a subject race but that their power as a great empire was at its zenith.

The Egyptian of today much changed from the ancient whom Herodotus called black, is content to live in a mud hut beside his beloved Nile. He is despised by the prouder Nubian, who saves his earnings to buy a home and piece of ground in his native Ethiopia. Reclus tells us that the dislike between Egyptians and Nubians is carried to such a great extent that the Nubians even in Egypt will not marry an Egyptian woman and that he refuses his daughter in marriage to the Egyptian and Arab. This could have come down alone front an age-old consciousness of superiority. He knows the proud traditions of his race. In books careless of ethnography, we find the Nubian classed with Semitic stock. They have no affinities at all with this race. Nubians are never able to speak the Arabic tongues grammatically. Nubian women are seldom seen in Egypt. They are the most faithful to the manners and customs of the Old Race. The Egyptian of today makes little showings of ambition or the spirit for great deeds. He squanders his earnings upon trinkets and seems content in the same mud hovel in which the masses of Egyptians primitively lived.

Prichard recognizes two branches of the Nubians, the Nubians of the Nile and those of the Red Sea. In the age of Herodotus, the countries known as Nubia and Senaar were occupied by two different races, one of which he includes under the name Ethiopian; the other was a pastoral race of Semitic decent which led a migratory life. This distinction continues to the present day. The Red Sea nomadic tribes are extremely savage and inhospitable. The Nile Nubas or Barabra are the original Ethiopians. They are agricultural and have the old Hamitic traits. They plant date trees and set up wheels for irrigation. These are the Ethiopians mentioned in chronicles as possessing war chariots. Their allies were the Libyans. Semites at that age of the world had no possession of iron vehicles. Heeren says "that the ancestors of these Ethiopians had long lived in cities and had erected magnificent temples and edifices, that they possessed law and government, and that the fame of their progress in knowledge and the social arts had spread in the earliest ages to a considerable part of the world."

Maurice, that reliable authority on ancient remains, declares, "The ancient Ethiopians were the architectural giants of the past. When the daring Cushite genius was in the full career of its glory, it was the peculiar delight of this enterprising race to erect stupendous edifices, excavate long subterranean passages in the living rock, form vast lakes and extend over the hollows of adjoining mountains magnificent arches for aqueducts and bridges. It was they who built the tower of Babel or Belus and raised the pyramids of Egypt; it was they who formed the grottoes near the Nile and scooped the caverns of Salsette end Elephante. (These latter are wonders of Hindu architecture.) Their skill in mechanical powers astonishes posterity, who are unable to conceive by what means stones thirty, forty and even sixty feet in length from twelve to twenty in depth could ever

be raised to the point of elevation at which they are seen in the ruined temples of Belbec and Thebais. Those comprising the pagodas of India are scarcely less wonderful in point of elevation and magnitude." (*Maurice's Ancient History of Hindustan.*)

CHAPTER III.

ANCIENT ETHIOPIA, THE LAND.

The Nubo-Egyptian desert was once abundantly watered and a well timbered region. With the exclusion of the narrow Nile valley, all of this is generally a barren waste today. Geology reveals that in the primitive ages, this country had a moist climate like the Congo basin; but these conditions prevailed in remote geological times, probably before the creation of the delta. The changes that turned the Sahara into a burning waste in time made Upper Egypt dry and torrid. Keane describes its climate as often fatal to all but full blooded natives. Under those brazen skies the children of even Euro-African half castes seldom survive after the tenth or twelfth year. Passing southward, we find that ancient edifices occur throughout the whole extent of Ethiopia. In the olden days, the climate there was favorable to the nurturing and development of a high type of civilization and produced an Ethiopian so superior to the later types, that they were called by the ancients, "the handsomest men of the primeval world."

The whole of the space between the Nile and Abyssinia, and northward to Lower Egypt once constituted Ethiopia. It was called Beled-es-Soudan (land of the blacks). Once Egypt extended to Lower Nubia. The ancient kingdom of Meroe was Upper Nubia and was divided into agricultural and grazing lands. Crowfoot tells us in his *Ancient Meroe*, p. 29, that Meroe at the height of its prosperity was established upon as broad an economic basis as Egypt or Mesopotamia. Ancient authorities tell us that they grew grains upon lands richer and wider than the whole of Egypt, with pastures of limitless plains. Theirs were lands of heavy rains. Precious stones were there in abundance. They produced beautiful painted pottery and their princes were robed in magnificence. The yearning of the Ethiopian for all things beautiful, his love for ceremony and costly attire may not be mere imitation but springs from inheritance, from the possession of these things by his ancestors thousands of years ago.

Herodotus II, 29, says, "Meroe was a great city and metropolis." Here Zeus Ammon was worshipped in temples of the utmost splendor. The *Cyclopaedia of Biblical Literature* explains, "The early prosperity and grandeur of Ethiopia sprang from the carrying trade of which it was the center, between India and Arabia on the one hand and the interior of Africa and especially Egypt on the other. There was intimate connection between Egypt and Ethiopia commercially. Thebes and Meroe founded a common colony in Libya." This would prove the close relationship of Thebes, which was Nubian and Meroe. Meroe was the seat of a great caravan route from the north of Africa. Another route went westward across the Soudan. Strabo spoke of this open way in the day of Tartesus, long before the ancient Gades was built. From Meroe eastward extended the great caravan route by which the wares of southern Arabia and Africa were interchanged. The great wealth of the Cushites arose from this net work of commerce which covered the prehistoric world.

Biblical Literature asks these pertinent questions, "Whence did Egypt obtain spices and drugs with which she embalmed her dead? Whence the incense that burned on her altars? Whence came into the empire the immense amount of cotton in which her inhabitants were clad, and which her own soil so sparingly produced? And whence came into Egypt the rumors of the Ethiopian gold countries which Cambyses set out to seek? Whence that profusion of ivory and ebony that Greek and Phoenician artists embellished? Whence the early spread of the name of Ethiopia celebrated by Jewish poets as well as by the earliest Grecian bards? Whence but from the international commerce of which Ethiopia was the center and seat?" These principal trade routes may still be pointed out by a chain of ruins, extending from the shores of the Indian Ocean to the Mediterranean. The cities Adule, Axum, Meroe, Thebes and Carthage were the links in the chain. The "merchandise of Ethiopia" of which the Bible so often speaks passed along this line of cities to less civilized portions of the earth.

Heeren in his *Ancient Nations of Africa*, tells us that commercial intercourse existed between the countries of southern Asia, between India and Arabia, Ethiopia, Libya and Egypt, which was founded upon their mutual necessities; and became the parent of the civilizations of these peoples. The fame of the Ethiopians, as a civilized people had forced its way into Greece in the time of Homer. Meroe, the hundred gated Thebes, Jupiter-Ammon, and the oracles in Lybia and Greece were woven with the most ancient Greek myths. The Argonautic Expedition, the Triton Sea, and the Garden of the Hesperides, were flashes from this ancient Ethiopian commerce. Its introduction into Hellas must have been made at a very early period as shown by the oracle and sanctuary of Dodona. Ethiopian commerce was carried on under the protection of sanctuaries. The priests of Ammon said, that the oracles were founded in Greece from Thebes and Meroe. The Pelasgians adopted the Egyptian names of these deities and passed them on to the later Greeks.

Heeren continues, "Meroe from time immemorial had been an oracle of Jupiter. Its soil was extremely fertile. As late as 1000 B. C. it was one of the most powerful states of the ancient world. Accounts left us by the ancients have been considered fabulous but not so to those who have viewed the ruins now covering the site of this once powerful and highly civilized state. Remnants of mighty buildings covered with sculptures, representations of priestly ceremonies and battles, rows of sphinxes and colossi, give rise to the question, as to which nation Ethiopia or Egypt imparted its knowledge to the other."

Until historical times Ethiopia furnished Egypt with gold. Her ravines were worked until the middle of the 12th century. Gold was extracted by crushing, a very costly method, proving that these mines had been very rich and must have been a source of the great profusion of golden articles found in many African ruins and graves.

Keane describes the Fayum district, which grew in great profusion, roses, vine olives, sugar cane and cotton. Here the orange and lemon trees attained the size of our apple trees. The district was in more primeval times an and depression. An early pharaoh cut a deep channel through the rocky barrier toward the Nile and let in the western river. Since

the Twelfth Dynasty this lake had been one of blessing and abundance. This tract thus reclaimed from the desert was justly a wonder of Egypt. Here the marvelous Lake Moeris received the discharge of the Bahr Yusef, which was one half the volume of the Nile. It was one of the astounding engineering feats of the old world and still ranks as one of the most marvelous achievements of mankind. Notwithstanding the drying up of Lake Moeris the Fayum is still an important and fertile province.

Gold appears in the Elba Hills. Topaz mines are worked, while perhaps its emerald mines were then the oldest and most extensive in the world, and the only ones known until the conquest of Peru. Ethiopia seems to have had an inexhaustible supply of building material of the first quality, sandstone, limestone and granite were worked there for ages. In ancient days the buildings seem to have been of red brick, now the people live in mud huts. Barth speaks of the numerous ruins of Upper Nubia, which attest the splendor of the ancient cities. The average student does not know that in Nubia are infinitely more monuments and temples than in Egypt; besides this Arabs say that Europeans are acquainted with few of the monuments concealed by the encroaching sands in the desert. Twelve miles north of Naga is a labyrinth of ruined buildings. The Arabs call it Massaurrat. The central building is one of the largest known edifices, being 2700 feet in circumference. Its columns are fluted but without hieroglyphics. (*The Earth and Its Inhabitants*--Reclus. Vol. I, p. 246.)

The two temples of Jebel Arden are covered with sculpture, representing the victories of a king who bears the titles of one of the Egyptian pharaohs. One of the buildings is approached by an avenue of sphinxes. The pyramids, temples, colonades, avenues of animals and statutes are still standing at Meroe. Their sandstone was not so durable as that of Egypt. Eighty pyramids have been damaged by sightseers. Lepius with difficulty prevented the systematic destruction of the monuments of Meroe. Cairo was built by removing the marble facing of the Great Pyramid. Thus have many ancient ruins disappeared. The pyramids of Meroe do not compare with those of Egypt in magnitude, though they are more artistic. Reclus describes the two temples at Abu Simbel, that take their place as marvels of ancient art. They are the monuments of Ibsambul. The southern temple is hewn out of the living rock. Before the gate sit four colossi over sixty feet high, of noble and placid countenance. All these colossi are covered with inscriptions. In the interior of the rock, follow three large halls in succession and twelve smaller ones whose walls contain brilliant paintings. If you will examine the faces of these colossi in any book of authentic cuts you will find that they are the faces of full featured Ethiopians.

"Many temples succeed these as far as the first cataract, containing burial grottoes, gateways and towers. Almost buried in the sand, travelers find the ancient town of Mabendi, whose tunnel shaped galleries like those of Crete are still to be seen passing under the houses. We see Dakka with its gigantic gateways only possible of erection by the hand of the ancient Cushite. In the sepulchral cave Beit-el-Walli are sculptures representing triumphal processions, assaults, court and battle scenes. These have been rendered more popular by engravings than any other. The colors of these paintings are still remarkably brilliant." (*The Earth and Its Inhabitants*, Vol. 1, p. 306.) The temples of Dabod and Dakka were built by the Ethiopian king Ergamenes. Many of these ruins and

this art appear to us as Egyptian but as Sayce points out the little temple of Amada in Nubia built by Thotmes III in honor of his young wife, in delicately finished and brilliantly painted sculpture on stone, is worth far more than the colossal monuments of Ramses II.



**"An Ancient Cushite.
RAMESES II, SURNAMED "THE GREAT."
From a group in red granite. Tanis. Photographed by Mr. W. M. F. Petrie.**

Ramses cared more for size and number of buildings than for their careful construction and artistic finish. Sayce describes the building of his era as mostly scamped, the walls ill built and the sculpture coarse and tasteless. Even here in Nubia the monument of Abu Simbel forms a striking contrast. Wrought by the hands of Nubians it forms one of the world's wonders carved in rock. It is as Sayce says the noblest monument left us by the

barren wars and vain glorious monuments of Ramses-Sesostris. (*Ancient Empires of the East*--A. H. Sayce.)

Meroe had an army of 250,000 trained men and 400,000 artisans when her rule reached Syria. One note-worthy feature was the enormous size of the city of Meroe. It covered an almost unbelievable area. The ruins that Pliny described had disappeared in Roman times, so ancient was their origin. That is why so little can be learned about Ethiopia by the study of the country today. The period of her ancient glory was too far beyond the ages of our times. Hoskins thought the pyramids of Gizeh magnificent and wonderful in effect and artistic design. There were pyramids used for burial places at the site of Meroe. On the reliefs on the walls of the burial chambers the rulers appear purely Cushite. Calliund thought Massaurrat, a unique place having no parallel in Egypt, to have been a great college. Heeren thought it the site of the oracle of Jupiter, at whose command colonies issued forth which carried civilization, arts and religion from Ethiopia into the Delta, to Greece and to far Nordic lands.

The *Encyclopedia Britannica* says, "The Nubians are supposed by some authorities to agree with the ancient Egyptians more closely than the Copts, usually deemed their representatives." According to Dr. Pritchard, it is probable that the Barabra may be an offshoot from the original stock that first peopled Egypt and Nubia. It was the Old Race of the higher civilization that ruled Egypt in the pre-dynastic ages. It was from this nation went forth the colonies that spread civilization. This old race of the Upper Nile, the Agu or Anu of the ancient traditions, spread their arts from Egypt to the *Æ*gean, from Sicily to Italy and Spain. Mosso Angelo says that the characteristic decorations on the pottery of the Mediterranean race of prehistoric times is identical with that of pre-dynastic Egypt. Reisner in 1899 examined 1200 tombs in the Nile valley. He found the remains of a distinct race who buried their dead with legs doubled up against abdomen and thorax. This was an old Ethiopian form of burial, which preceeded embalming and may be traced through ancient Cushite lands.

Earnest and conscientious students, seeking the facts about ancient Ethiopia, find but scanty and unsatisfactory references in modern books. Going back to ancient records we find voluminous testimony. Out of this material the modern author selects what he sees fit and rejects much authentic history about Ethiopia. One book will tell us that the Ethiopians belonged to the Japhetic stock, in fact this is the favored theory; yet the encyclopedia says that Nubians are a Negroid stock. Others say that they are Semitic. There is a world of contradiction in modern books from an ethnological standpoint. Without the untangling of these threads one must have a narrow and twisted conception of true history., In ancient days the African nations were proud and mighty. Cambyses marched against the Egyptians because their king had refused him a daughter in marriage. A stele in the British museum shows how the fleet of Cambyses was destroyed by Ethiopians on the Nile and the land forces succumbed to famine. At this time the temples of Napata were already in ruins.

Pyramids were erected for a long line of queens called Candace. The high treasurer of one of these queens was converted to Christianity under the preaching of Philip. To prove how lasting is the religious impression upon the heart of the Ethiopian, Abyssinia is the only great Christian nation of any importance in the east today. The Candace queens ruled over an Ethiopia that included Abyssinia, but their center was near Meroe, where they were buried. The Scriptures spoke of the treasure of queen Candace, accumulated from the merchandise and wealth of Ethiopia. Strabo spoke of a queen warrior of Ethiopia. This line of queens was of a race type never seen among Egyptians. They had the pronounced Bushman figure. The renowned queen of Sheba, queen of the south, who visited Solomon belonged to this line of queens.

Ethiopia furnished the perfumes of the ancient world. "From Meroe to Memphis the most common object carved or painted in the interior of the temples was the censor in the bands of the priest. They worshipped the presiding deity with gold and silver vessels, rich vestments, gems and many other offerings. Various substances were used for incense but the most esteemed came from Ethiopia. It was from these costly products that this nation derived much of its wealth that has seemed fabulous to the thoughtless. For the embalming of the dead, spicery in vast quantities was used. The Hindu and Egyptians use incense to this day. The Hebrews burned incense. Nineveh, Persepolis, the earthenware of China, all show innumerable forms of censors; Greece, Rome and on down to our day in Catholic ceremonies we find that the incense, first necessary to allay the odors of animal sacrifice, and finally taking its place, still persists. In ancient days when the dead were buried in churches, the burning of incense was thought necessary to preserve men's health. For these reasons; we must recognize how enormous must have been the traffic to supply such demands. Early writers said that Ethiopians had fountains with the odor of violets, and that her prisoners were fettered with gold chains.

Considering the natural products of Ethiopia, her commerce, the strength of her armies, spoken of by the Scriptures as a thousand thousand, we find them a substantial foundation for ancient traditions about that nation. Another remarkable people of these regions were the Microbians, Herodotus describes the visit of the ambassadors of Cambyses to them. He directed his expedition against them because of their reputed wealth. His spies brought presents to this king of the Ethiopians. They were a very tall race and the king was chosen for his great stature, They were a civilized people with their own laws and institutions. The spies brought a purple robe, gold and perfumes, and a cask of palm wine. This king looked at their presents and despised them, he inquired how long they lived and what they ate. When told that they lived eighty years, he said, "I do not wonder that you who feed upon such rubbish should live no longer. The Microbians," he said, "lived one hundred and twenty years and sometimes longer," their chief food being flesh and milk. This diet was evidence of civilization. He sent a message to the Persian king that filled him with rage, "When you can bend the bow which I send you then you may undertake an expedition to the Microbians."

The ambassadors were shown the "Table of the Sun," a meadow at the outskirts of the city in which much boiled flesh was laid, placed there every night by the magistrates. This seems a strange custom to the unthinking, but was a part of the commercial policy of

the Ethiopians, a way by which the vast trains of caravans, that swept through the country were fed. At the table of the Sun, all who wished might eat. The ambassadors were next led to the prisons, where the captives, were bound with gold fetters. This was before the iron age. Ethiopia had a skill in embalming superior to Egypt. The Ethiopian mummy could be seen all around and they were preserved in columns of transparent glass. The Egyptian mummy could only be seen from the front. In the sepulchers the corpses were covered with plaster on which were painted lifelike portraits of the deceased. They were then placed in the cases of crystal which was dug up in abundance. his report of Herodotus proves the Ethiopians in possession of laws, prisons, commerce, knowledge of working metals and the fine arts.

CHAPTER IV.

THE AMAZING CIVILIZATION OF ETHIOPIA.

At the beginning of the historical period of Egypt most inhabitants of the earth were rude savages. In western Europe and northern Asia the half-human Neanderthal lived in eaves under overhanging ledges and fed upon the untamed products of the wild. Outside of Africa, we find over the earth the rude stone tools of the first barbaric inhabitants, that mark the evolution of these races, from savagery, through long stages of development to the civilized state. In Africa we find no evidences of this slow progress of man up from the barbaric state. The Soudan shows no evidence of a stone age. The African seems to have passed directly to the use of metals without intermediate steps. The Semitic and Japhetic races upon the more sterile lands of the east, and north, as nomadic shepherds, were slow to change to the more settled life, that developed naturally in the rich regions of Egypt and the Upper Nile. Without agriculture they could not advance to the handicraft stage. Going back only three thousand years we find these nations still very ignorant. Semites made no showings of culture until the rise of half barbarous Assyria, which copied its arts and sciences from Cushite Chaldea. The Hebrews learned agriculture and building from the Hamitic race of Canaan.

Some one civilized race of prehistoric times had tamed the domestic animals; for when the curtain of history was raised we find them in attendance upon man. With the same infinite patience, this race developed wild plants into tamed fruits and cereals. The Cushite was the only race that could have performed this service, for the other races in historic times despised agriculture. Nomadic races are fierce and impatient, they have a nature the opposite to habits that make for patient and perseverance, which are the steps to art and literature. Before the dawn of history Cushites were working in metals and they had perfected the tools with which we conquer the forces of nature today. Our masons tools are identical with those unearthed in Egypt. Joly calls the three significant factors of progress in the life of man: the hearth, the altar and the forge. All three of these were given to the world by the African. The ancients said that Ethiopians first taught them the worship of the gods and sacrifice. The agricultural Ethiopian developed the idea of a settled hearth and home. He developed very early the art of smelting iron, which is found in the pyramids and gave knowledge of its manufacture to the world.

Donnelly points out that in the thousands of years since the domestication of animals, the historic nations of our times have tamed one bird. In the light of these facts, is it helpful to our development, that we blazon forth the boast that from later races has come the sum total of civilization? Ancient Africans yoked the wild ox, tamed the cow, the horse and sheep. This is why animals play such an important part in the old Cushite mythology. Africans subdued the elephant as early as the Cushites of Asia. Ancient sculptures show the African lion tamed. These indefatigable men domesticated wheat, barley, oats, rye and rice, in fact all the staple plants of our civilization were fully developed so far back in the distant ages, that their wild species have disappeared.

Think how helpless we would be today without them. Reclus declares, "We are indebted to the African for sorghum, dates, kaffir, coffee and the banana, also for the dog, cat, pig, ferret, ass and perhaps for the goat, sheep and ox. The first African explorers, found the country covered with cattle parks, in which the natives kept thousands and tens of thousands of cattle of remarkable breeds, rare skill being shown in their handling.

A botanist of the, Smithsonian Institute recently traveled nine thousand miles through Africa, finding species from which valuable grasses, grains, forage, and fruit may be obtained. We are still reaping the fruits of the earlier zeal and genius that tamed the first plants. Ancient Ethiopians were wonderful agriculturalists. The melon and sweet potato produced there are far more delicious than ours. The races to which agriculture was not native present the spectacle today of crowding their populations into cities.

Ethiopians developed long staple cotton, millet, kaffir and Soudan grass. The, unusual size and flavor of African fruits were not the result of accident but of labored perseverance and skill. Primeval man gave us the gift of language. Myers says, "Rich and copious languages were. upon the lips of the great peoples of antiquity, when they first appear in the morning light of history." This was of incalculable value to succeeding ages. They also gave us the alphabet. Baldwin affirms that the writings used by the peoples of the first ages of history were all derived from a common source. The Phoenicians said the art was invented by Taut.

The primitive worship of the Ethiopians was pure. They worshipped one supreme being. Their rulers were priest-kings and at death were deified. As the ages ensued this extended itself in ancestor worship, which was original with the Cushite race. It flourishes on the African continent today. Ancestor worship spread over all the countries Which the Cushites conquered. Frobenius, the great anthropologist, says, "Ethiopia is an ancient classical land. In olden days its inhabitants were considered the most pious and oldest of mankind. In many quarters Meroe is thought to be indebted to primitive Egypt. From a standpoint of ethnology, we must unhesitatingly reject this supposition. The Nubians possessed an independent and individual religion in the earliest known times, the cult of which impressed the Egyptians, who gave an account of it to the, authors of old." (*Voice of Africa*. Vol. II p. 621)

Champollion, the father of Egyptology, in his valuable memoirs declared, that the Lower Valley of the Nile was originally peopled from Abyssinia and Meroe. The most ancient cities that they founded were Thebes and Edfou. In the beginning Egypt was ruled by priest-kings, who reigned in the name of some deity. This sacerdotal class were overthrown by the warrior caste, whose chiefs raised themselves to the rank of kings. This new establishment of power took place about 2000 B. C. Thebes under them reached the height of her glory. The Old Race of the first dynasties, the race of Thot, Amen-Ra and Osiris had turned its greatest strength in wider and wider circles across North Africa and up the coast of western Europe. To the eastward they had civilized the Mesopotamian plains and had swept on to India. Their relation toward Egypt became, more and more hostile, though full blooded Ethiopians still sat upon the throne. The idols of Egypt to the last detail were gods of Meroe.

Heeren says, "The best informed travelers and the most accurate observers recognize the same color, features and mostly the same fashions and weapons in the inhabitants of the Upper Nile as they find portrayed on the Egyptian monuments. The race which we now discover in the Nubian, though by loss of liberty and religion much degenerated; yet, which was once the ruling race in Egypt. This Nubian race did not come from Arabia. Their color, language and manner of life were different. According to their own traditions the Egyptians were originally savages without tillage or government. They lived in huts made of reeds. A race of different descent and color settled among them and lifted them to civilization. The men of this race were the ancestors of the Nubians, who planted other colonies in opposite regions of the world, in Greece, Colchis, Babylonia, and even India." All of these regions had priest-kings.

There had been a rich literature in ancient Ethiopia, which endured until the time of Christ. There are now in existence more than two thousand Ethiopian manuscripts. The early Christian missionaries who entered Ethiopia considered it a duty to destroy all the ancient pagan literature. The two thousand extant are but a remnant of olden writings, which if in the possession of me world today would unfold many a baffling mystery. The literature of Ethiopia that remains is almost wholly Christian. Nubia long resisted the inroads of foreigners. The Barabra knew what the entrance of aliens would mean to their land, but its confiscation and violence to their rights. Nubians mothers would drown or mutilate their daughters, that they could not carry away, to save them from dishonor. Virtue is highly prized among them today. Frobenius tells us that Nubians adopted Christianity as early as 500 A. D. Determinedly for a thousand years they refused to accept Mohammedism. When Islam began to persecute the Christians in Egypt, Nubia sent her cry, "Stay your hand," ringing down the Nile with both energy and effect. The Arab spared Egypt for fear of the Nubian.

The Barabra or Nubian hated the Turk and the Arab and were right in their determination not to let them enter their land, Which was blooming and prosperous but which later came to utter ruin. Sir Samuel Baker describing the Nile between Berber and Karthum said, that as late as 1862 the banks were crowded with populous villages. The land everywhere was cultivated and produced heavy crops. Under the Turks in thirty years it had become a howling wilderness. Gaps in the bank show where wheels once stood, which have entirely disappeared. Their channels have been choked for years. Budge paints a pathetic picture of the few inhabitants who remain, who are nearly naked and slowly starve for months. They lack sufficient covering at night, the cold being intense. These Nubians get up long before dawn and sit shivering, waiting for the needed warmth of the sun. They love their independence and are content to endure hardship.

700 A. D. Moslem Arabs overran the Delta and transformed the old Retu type of Egyptian into an Arab speaking fellahin. The old Egyptian intermixed with Greeks, Romans and Arabs, produced a physical type quite unlike the people of earlier days. Along the Nubian Nile ancient prestige prevented their onrush. The old Ethiopian empire with its northern and southern capitals, blocked Moslem progress for almost a thousand years. In 1316, this Christian kingdom was overthrown but the race loving Nubian peasantry clung to and still retain their Hamitic speech, which is the key to their origin.

After 1300 A. D. massacre was introduced to compel the Nubian to change his faith. Slave raiding brought inconceivable ruin. "Four-fifth of the population was destroyed and the greater part of this once best cultivated region of the world went back to wilderness. The cattle were killed, the young men slain, and the daughters of Ethiopia ravished."

A look at Ethiopia today in her ruined condition, makes it difficult for the average observer to receive the deductions of explorers, geologists and ethnologists. The great lapse of time has erased traces of a civilization that was decaying in the days of Cambyses. Many of the massive ruins and relics of those declining days as described in books are conceived by the readers to be products of the lower Nile, When they existed far up in Nubia. The museums of the world contain much of Ethiopian art that is labeled as Egyptian. Ferlini in 1820 found in the tomb of the Great Queen of Meroe, a bronze vessel, the handles of which were ornamented with Dionysus masks, also necklaces, bracelets, rings and other articles of jewelry. Dionysus was the Bacchus of the Greeks, the Osiris of Egypt and a very famous ruler of the ancient Cushite empire of Ethiopians. These jewels and the bronze jar are in the museum at Munich. Ferlini was greatly surprised at the workmanship, which he considered finer than any to which the Greeks had attained. (*Egyptian Soudan--Budge.*)

In 1863, Marriette discovered at Jebel Barkal among the monuments, five columns of the highest importance, proving Ethiopia to have had a very important position among the Egyptian dynasties, in later historical times. These Ethiopian kings residing in Nubia ruled Egypt. One of these conquerors, Takarka carried his expeditions into Asia. He was doing no more than Ethiopians of earlier ages had done. European museums contain some of the monuments of Jebel Barkal. Groups of pyramids are near the temple. In twenty-five structures at Nuri in interior vaults is a method of support, until recently thought to be an Etruscan invention. At the time of the Old Empire the population of Upper Egypt was Nubian. In the Sixth Dynasty Nubia was a part of the Egyptian Kingdom. In the inscriptions of Ethiopia the ruler is called "King of the Two Lands" and the symbol of the Uraei proves their authority over Egypt and Ethiopia. The pyramids of the Queens of Meroe show the authority of this line over the Two Lands. This was why Egyptian monarchs so often married princesses of Ethiopia. It seemed to strengthen their claim to the throne.

Late excavations of Harvard University in old Ethiopia have unearthed at Napata a royal cemetery more than two thousand years old. At Nuri they examined the tombs of twenty kings and twenty-five queens of Ethiopia from 660 B. C. to 250 B. C. The line of Candace was highly honored in Ethiopia. Their jewelry was very elaborate and purely Merotic in style and workmanship. At the feet of the Great Queen were the gods of the north and south tying the two lands together. The two lands that in their beginning had been one. The symbolic representation of the union of the north and south is found at a very early period in Egypt. Her Pharaohs bearing the title, King of the Two Lands. Hoskins infinitely preferred the pyramids of Meroe for their elegance of architectural effect to those of Gezeh. He viewed the ruins of Meroe as the last architectural efforts of a people whose greatness had passed away. These rulers were fully Ethiopian in feature and hair. In their titles was the name Amen-Ra.

Some of the largest temples of Nubia were built by this line of kings and queens. The power of Tarkaka and Pankhi who subjugated Egypt is attested by the sculptured reliefs of the scenes of their battles. In XXII Dynasty of Egypt, the country having become so intermingled with foreign blood, the main body of the priests of Amen, who had ruled so long at Thebes, emigrated into Ethiopia. Favors shown foreigners so displeased the military class that they deserted in a body to Ethiopia, 240,000 soldiers. Pharaoh made overtures to them but they would not return. These were the former ruling class of Egypt returning to the land and culture from which they had originated.

The term Nubia was unknown to the ancients. Everything south of Egypt was called Ethiopia, the land of the dark races. Though the local traffic is small, a very large caravan trade still passes through Nubia between Central Africa and Egypt. The Nuba tribes of Kordofan seem to constitute the original stock. The Nile Nubas are closely allied to the Nubas of Kordofan who are admittedly, says Britannica (Vol. XVII. Nubia.), of Negro stock and speech, so the Nile Nubas must be regarded as essentially a Negro people. The Nile above Egypt has always been occupied by this people. Many Nubians are artizans, small dealers, porters and soldiers in Egypt where they are noted for their honesty and cheerful and frank temperaments. The native tongue is very sonorous and expressive. It is of distinctly Negro character. These Barbarians in Nubia are labored agriculturists, faithful, obedient, cleanly and Keane insists that nearly all of them understand arithmetic and know how to read and write.

Many Nubians recall the Retu type upon the Egyptian monuments. These people of old Ethiopia wear today the plaited turned up beard of the Egyptian gods and a style seen in Etruscan sculptures. Amen-Ra, from whom a long line of Egyptian monarchs descended, was an Ethiopian god. He was the most terrible of the Egyptian gods to look upon, with his blue-black complexion. Ancient Egyptians were so determined to represent him as black that they produced a singular black effect by laying on a dead black color and treating it with blue through which the black remained visible. The Soudan in those ancient days was considered as but a continuation of Egypt. The greatest of the Soudanese gods ranked with the Egyptian gods. Thotmes III of Egypt called himself royal son of the land of the south. His son, Amenhotep, appears on the reliefs of the temple of Thelmes making offerings to the Nubian gods.

Reclus tells us that at Dongola, the capital of Nubia, is the ruin of one of the largest and finest specimens of ancient architecture. The columns are as elegant as those of Greek temples. The crests of the neighboring rocks are crowned with towers and strongholds and walls of ancient entrenched camps. Nubian castles differ but little from those of the Rhine. They were both built by the descendants of the Cushite dolmen builders. These Nubian castles are the remnants of a feudal system similar to that of Europe. This system is still alive in Abyssinia today. In the Nubian castles the battlements, keeps and roofs are all broader at the base than at the summit and all the towers are conical. Ramses II built wonderful temples in Nubia, the rock hewn temple of Abu Simbel for simple grandeur and majesty is second to none in all Egypt. He built another temple to Amen-Ra at Napata. The Harvard expedition found the ancient Ethiopian kingdom had been called Seba or Sheba. It was that part of the empire from which the Queen of Sheba had come

with rich gifts to Solomon. Josephus, the Jewish historian called her a queen of Egypt and Ethiopia. This was in the ages when Egypt probably was the Two Lands.

CHAPTER V.

PREHISTORIC EGYPT, THE LAND OF WONDERS.

The native name of Egypt was Khem, the black land. The name came not so much from the color of the soil as the hue of the inhabitants. Egypt was called the "Gift of the Nile," because Lower Egypt was formed out of soil brought down by the mighty river. Without the Nile, Egypt would be but a desert. The ancient peoples seemed to know more about the sources of the Nile than later nations. In our age Livingston explored the branches of the White and Blue Nile far into the highlands of the equator. The land through the ages has been raised by the deposits left by each annual overflow. Failure of the river to rise means drouth and famine. At the time of overflow Egypt is a vast sea with her cities on the tops, of continuous natural mounds. Numerous canals traverse the country connecting the natural channels. Egypt was inhabited in ancient days by two races or two distinct divisions of one race. Ancient records all testify that the ruling class in those times was the Ethiopian. They founded the powerful priest caste. "This priesthood included the judges, physicians, astrologers, architects--in a word they united within themselves all the highest culture and the most distinguished offices of the land." (*Biblical Literature.*)

Calumet testifies, that from ancient accounts and from all recent research, culture and civilization spread into Egypt from the south and especially from Meroe. Egypt, ruled at first by several contemporary kings, was finally united into one great kingdom. A priesthood seemed to have governed the land. The head of the state was a priest. The sacred books of the Hindu speak of an "Old Race," that came down from Upper Egypt and peopled the delta. They mentioned the Mountains of the Moon and the Nile flowing through Barabra. Herodotus says in his Second Book, "They say that in the time of Menes all Egypt except the district of Thebes was a morass, and that no part of the land now existing below Lake Myris was then above water. To this place from the sea is seven days passage up the river." Diodorus Siculus says in Book Three, "The Ethiopians say that the Egyptians are a colony drawn out of them by Osiris; and that Egypt was formerly no part of the continent; but a sea at the beginning of the world, and that it was afterwards made land by the river Nile."

This testimony is corroborated by geology. Rennel after scientific investigation says, "The configuration and composition of the low lands of Egypt leave no room to doubt that the sea once washed the base of the rocks on which the pyramids of Memphis stand; the present base of which is, reached by the inundations of the Nile at an elevation of seventy or eighty feet above the Mediterranean." How remote, must be the period when Egypt was not the gift of the Nile. Renan declares that Egypt had no infancy because, its first colonists had been civilized in Ethiopia.

Sayce thinks Egypt did not begin with Menes, that when Abraham went down in Egypt 4000 years ago, the origin and meaning of the Sphinx was lost in mystery.

The Sphinx and the pyramids were symbols of some form of religion of the Old Race. Baldwin quotes from Diodorus Siculus, "The laws, customs, religious observances and letters of the ancient Egyptians closely resembled the Ethiopians, the colony still observing the customs of their ancestors." Egyptians in later days affirmed, that they and their civilization came from the black tribes of Punt. Some scholars seek to derive Egyptian civilization from some Oriental source. There is evidence that the culture of Egypt was not developed in Egypt from their traditions and their earliest remains. It did not come from the north or east but must have been imported from the south for as Budge affirms, Egyptians had all the characteristics of an African race. Sergi shows that the discoveries of Flinders Petrie and De Morgan prove that prehistoric Egypt was not influenced by any Oriental civilization.

The primitive people of Egypt, as revealed by archaeology, dressed in skins and used rude stone implements of the stone age men. They lived in mud and reed huts and hunted wild animals. We do not find any such rude beginnings for the race of the Soudan. From these people of Punt, came Cushite colonists bearing to the children of Mizraim knowledge of copper, bronze, cereals, oxen, sheep, goats, and brickmaking. The historic Egyptian rose probably from the union of the aborigines and the invaders. Sayce says that the ancient Egyptians had the elongated type of skull. With the intermixture of later times the heads of the Egyptians have widened. The race of today has returned to the aboriginal mud hut on the bank of the Nile. In the days of Egyptian supremacy the cranial formation was Ethiopian. James Henry Breasted, world famous archaeologist, discovered in Egypt the studio of an Egyptian sculptor of 1400 B. C. It was called the house of the chief sculptor Thutmos. All the portraits were remarkable in that they were unmistakably African.

The early population of Thebes was Nubian. The reign of Menes was no nearer our time than 4000 B. C. One of the temple records call him a Theban. Thebes was settled from Meroe. Menes had been a priest of Upper Egypt, the older of the two countries. He made a change in the channel of the Nile. Many ages of civilization had preceded him. Bunsen believed that the time preceding Menes was greater than since. Lepius says, "Under the Fourth Dynasty, six thousand years ago, the nation had approached the highest development at which we find her, of which the ruins still bear witness. The admirable system of monumental writings showed its highest perfection in the oldest ruins. This certainly indicated a long previous development." This was the age when Egypt was under domination of the Ethiopians. The farther back we go the more perfect the art and the purer the ideals. The ancient temples were almost covered with inscriptions. So universal was education that even workmen wrote upon the stones.

Chronology as we have computed it, makes no allowance for the many ages through which Egypt must have passed to have reached the high stage of culture which she had obtained at the dawn of recorded history. The chronology of Berosos, Mantheo, and the Hindu sages, include ages of which other races possess no history and seem incomprehensible to us. These were Cushite races, the first men, and bring over a record of ages preceding the Deluge. Their chronology is backed by the findings of science, which has shown that the earth is older than the puny period allowed by *Usher's*

Chronology. The Bible says that a thousand years with our God is as a day. Examination of prehistoric culture, reveals bat the rich languages, complex systems of religion, and astounding architectural achievements, which appear when the curtain of history was lifted, are proof that the earth is older than we perceive.

The priests of Sais said to Solon, "You Greeks are novices in all the knowledge of antiquity. You are ignorant of what passed here or among yourselves in the days of old. The history of eight thousand years is deposited in our sacred books, but we can ascend to much higher antiquity and tell you what our fathers have done for nine thousand years. I mean their institutions, their laws, and their brilliant accomplishments." Baldwin points out that neither Solon nor Plato thought this improbable. The Greeks could tell nothing of their progenitors and but little of the Pelasgian race that preceded them in Hellenic lands. "There can be no doubt," says Baldwin, "that the Egyptians preserved old records of the early period of their history extending beyond Menes." This knowledge was lost to our times by the destruction of the Alexandrian library and the fanatical zeal which destroyed all pagan manuscripts.

Again the significant questions arise, why were the Greeks so ignorant as to their ancestors, and why did Egypt hold the knowledge of earlier Hellenic life? It must have been that the historic Greeks were but emigrants into Hellenic lands; that in prehistoric ages had been filled with the rich culture of another race Akin to the Egyptians. That the deluge did not reach this portion of the human race, may be the reason why Ethiopia was able to introduce civilization to the other races. All of the races of the earth have their traditions of a universal deluge but the African. They may have brought over to us the knowledge of the arts and wisdom of the ante-diluvian world.. Reclus also declares, "All the marvels of Egypt were not tire work of the Retu. Neither Usher's. chronology nor the little country Phoenicia can suffice to explain that mighty and widespread influence of the Cushite race in human affairs, whose traces are visible from Farther India to Norway."

Egypt falls into natural divisions, Lower and Upper. Lower Egypt stretches from the Mediterranean to the limit of the Delta. Upper Egypt extends six hundred miles south of the Delta to the first cataract. The broad plains of the Delta and the comparatively narrow valley higher up, make up the divisions of Egypt. In the primitive days Upper Egypt was wholly Ethiopian. Bunsen says that the early monuments reveal the primitive Egyptian, with head low and elongated, the forehead not amply developed, the nose short, thick, the lips full and large, the chin short and receding. In those days the rulers of Egypt were wholly Ethiopian. Look at authentic plates of early Egyptian Pharaohs, they are undeniably Cushite. The Great Sphinx, emblematic of an earlier king, is the full featured Ethiopian type. Look at the astounding countenance of Cheops. The counterpart of such a face can only be found among Ethiopians today. He is a perfect representation of the Cushite Ethiopian race, that cast such giant shadows on time's dawn.

The Delta is a rich cultivated plain, which travelers describe as dotted with lofty mounds, under which lie buried cities. Here and there on the mounds are villages in groves of palm, where they may be above the flood waters of the Nile. Dews as well as rains are

more copious toward the sea. At Alexandria, after sunset, clothes exposed to the dew become soaked as if it had rained. When rain falls in Lower Egypt there is general rejoicing. The people assemble in the streets and sing. From the middle of spring one sees nothing but grey dusty soil full of cracks and chasms. At the time of the autumnal equinox, the whole country presents an immeasurable surface of reddish yellow water out of which rises date trees and villages. After the water retreats, we may see only black and slimy mud. In winter nature puts on all her splendor. Egypt is then a beautiful garden, a verdant meadow, sown with fields of waving grain.

Upper Egypt is a rich narrow valley hemmed in by mountains. It has a clear dry climate and is much healthier than Lower Egypt. The atmosphere has a brilliance, which is almost intolerable, and the torrid sun is unrelieved by any shade. This is all right for the races that can bear great heat. Rain rarely ever falls up the Nile valley. Because of this scarcity of moisture, agriculture depends upon canals much below the level of the land. Their greatest need lies in proper machines by which the water may be lifted. This extreme difference in Upper and Lower Egypt accounts for the physical difference in [the](#) two race types of the land. The bronzed hues are in the Delta but the black hues are under the brazen skies of Upper Egypt. In the Delta many diseases are prevalent, due to the weakness and poverty of the people and the insufficient food because of the exploitation of a rapacious government. The plague and dissentry cause many deaths. In Upper Egypt all is different. Disease is not prevalent and the natives are comely, kindly and thrifty.

The Egyptian in general is simple, cheerful and hospitable. These are genuine African traits. The fellahs are a quiet, contented, submissive race. Amrou says, that they have always been toiling for others never for themselves. The love of the fellah for his native Egypt is deep and absorbing. Remove him and he perishes. He would rather die than revolt. The whole family fortune is lavished upon diadems and necklaces of true or false gems. They have no other wealth. The Egyptian was made for peace, not for war, though his patriotism is intense, he has no spirit for conquest. The miseries of soldiers is a favorite subject for satire with Egyptian literary men. At the first rumor of war, half the tribe takes refuge in the mountains, until the recruiting agents are gone. The armies of ancient Egypt were led and very largely manned in the days of her supremacy by the Ethiopian element, which today is much more warlike than the fellah. Egyptians make themselves cripples to escape military service. This would also lead us to decide that it was the Old Race, not these, who extended themselves over so great an area of the ancient world.

Because of mistreatment the Egyptian of today resorts to fraud, trickery, and subterfuge, that is easily detected. Nubians are frank and honest. We have every reason to see why the nature of the Egyptian can be no better. Niebhur says, "When we reflect that Egypt has been successively subdued by Persians, Greeks, Romans, Arabians, and Turks, and has enjoyed no interval of tranquility or freedom but has been constantly oppressed and pillaged, we need not be surprised that agriculture has been ruined or that her cities have declined. The population is decreasing and the inhabitants of this fertile country are miserably poor. The exactions of the government leave him nothing remaining to lay out in the improvement or culture of his land, and many unhappy restraints render it

impossible for him to engage in any lucrative occupation. They are reduced to a small number compared to the Arabs who have poured like a flood over the country." The mass of Egyptians live in a mere hut or heap of clods dug out of a neighboring ditch. A few cakes of durrah suffice to nourish him.

Reclus says, "The Retu still greatly resemble their fathers, in spite of interminglings, the Copts are still known as the people of Pharaoh. Under the Ptolemies they must have been greatly mixed. The Copts concentrate chiefly in Upper Egypt. They possess whole villages to themselves. In the towns they are artizans, money changers, and employers. They marry later than other Egyptians and regard more the family ties and their children. The old Coptic language, key to the hieroglyphics, is no longer spoken anywhere. Since the seventeenth century, Arabic is the general language throughout Egypt, simply the language imposed upon them by conquerors. Scribes and notaries are found among the Copts. They constitute the lower official class, and are decidedly voracious and more corrupt than the Turkish officials themselves. Copts are somewhat darker than Arabs. Their hair is of a soft wooly texture, their noses short and their lips wide. They are supposed to be the direct descendants of the Pharaohs and are about one sixteenth of the population of Egypt. Reclus thinks they do but little credit to those ancient sovereigns. (*Africa*, Vol. I, Reclus.)

Modern research is leading us to the belief that culture was spread in Egypt from the south, especially from Meroe. The country was first ruled over by contemporary kings, who were at war with each other. At last the common difficulties in harnessing the Nile united them under Menes 5500 years B. C. For a thousand years the capital remained at Memphis. This was the Old Kingdom, the period of the Pyramid builders. Sayce found the shape of the skulls subsequent to the Sixth Dynasty different from those that preceded it. This was a period of absolute decadence and must represent the domination of some other race in which time the monuments are silent as to any true achievement. It must have been during this silent period that Ethiopia turned from continued colonization in Egypt to send her swarms westward into the European continent and spread out into that broad band of nations that extended from India to Spain and in whom Huxley said there was a common origin. Sayce tells us in *Ancient Empires* that with the passing of the Old Empire the religion of Egypt became gloomy and that in art the light-hearted freedom of the Ethiopian was gone.

2400 to 2000 B. C. was the beginning of the, Middle Kingdom. This period is represented by the rise of Thebes, with its magnificent temples and its introduction of mysteries. A new deity Amen-Ra, god of Thebes presides. It had been thought that Amen was not one of the gods of Egypt until this 11th Dynasty, but when the pyramids of the 5th and 6th Dynasties were opened Amen was there. The Pharaohs claimed to be literal and lineally descended from Amen-Ra. This was implicitly believed by their subjects. Let us seek to trace who Amen-Ra was. He was originally the god of Ethiopia. Amen-Ra was Cush, the son of Ham from whom the Cushites sprang. He was not one of the oldest deities of Egypt because he was preceeded by the gods of the ages of Noah (Saturn) and Ham. About the time of the rise of Thebes his name from his worldwide conquests must have been entered into the cycle of gods; for Africans deified their dead kings. Undoubtedly

descendants of the great Cush sat upon the throne of Egypt. This is why his name and form appear in the 11th Dynasty and its line of kings assumed his name.

His became the predominant shrine of Egypt and its enrichment became the chief object of the Pharaohs. Amen or Cush was recognized by Egypt as its chief god. All the mummery of the world which tries to resolve the gods of old into anything else presents the height of folly. The ancients looked upon Zeus, Apollo and Osiris as persons. Amen-Ra was the Zeus of Greece, that was why they said the gods banqueted with the Ethiopians. He was the Jupiter of Rome. Zeus was king of kings because he was chief ruler in Ethiopia and over the lesser kings in his wide domains stretching from India to farther Norway. Horus, Apollo, Belus and Nimrod his son, were recognized and worshipped by all Cushite colonies. In the sculptures the Negro types of Africa are the assistants at the festivals in Amen's honor. He, himself, was of the same ancestry. In the later chapters of the Egyptian ritual his name is in the language of the Negroes of Punt.